

THE ORDINARY OF THE MASS.

The Priest at the Foot of the Altar, beginning, saith,

IN Nomine Patris, $\dagger$ et
Fili, et Spiritus Sanc-
ti. *Amen.*

Ant. Introibo ad altare
Dei.

R. Ad Deum, qui læti-
ficat juventutem meam.

IN the Name of the
Father, and of the
Son, and of the Holy
Ghost. *Amen.*

Anth. I will go unto
the Altar of God.

R. To God, who re-
joiceth my youth.

Psalm xlii.

JUDICA me Deus, et
discerne causam me-
am de gente non sancta:
ab homine iniquo et do-
loso erue me.

R. Quia tu es Deus,
fortitudo mea, quare me
repulisti? et quare tristis
incedo, dum affligit me
inimicus?

P. Emitte lucem tuam,
et veritatem tuam: ipsa
me deduxerunt, et ad-
duxerunt in Montem
sanctum tuum, et in Ta-
bernacula tua.

R. Et introibo ad al-
tare Dei: ad Deum qui

JUDGE me O God,
and distinguish my
cause from the nation
that is not holy: deliver
me from the unjust and
deceitful man.

R. For thou art God
my strength, why hast
thou cast me off? and
why do I go sorrow-
ful whilst the enemy af-
flicteth me?

P. Send forth thy
light and thy truth: they
have conducted me, and
brought me unto the holy
Hill, and into thy Ta-
bernacles.

R. And I will go unto
the Altar of God: to

lætificat juventutem meam.

P. Confitebor tibi in cithara Deus Deus meus: quare tristis es, anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

P. Confiteor Deo omnipotenti, &c.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. *Amen.*

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato, Joanni Baptistæ, et actis Apostolis Petro

God who giveth joy to my youth.

P. To thee, O God, my God I will give praise upon the harp: why art thou sad, O my soul; and why dost thou disquiet me?

R. Hope in God, for I will still give praise to him, the salvation of my countenance and my God.

P. Glory be to the Father, and to, &c.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

P. I will go unto the altar of God.

R. To God who rejoiceth my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

P. I confess to Almighty God, &c.

R. May Almighty God be merciful to thee, and forgiving thee thy sins, bring thee to everlasting life. P. *Amen.*

R. I confess to Almighty God, to blessed Mary, ever a Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy

ot Paulo, omnibus sanctis, et tibi Pater, quia peccavi nimis cogitatione, verbo et opere, *mea culpa, mea culpa, mea maxima culpa.* Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam. R. *Amen.*

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus. R. *Amen.*

P. Deus tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech the Blessed Mary, ever a virgin, Blessed Michael the Archangel, Blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and you, O Father, to pray to the Lord our God for me.

P. May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting. R. *Amen.*

P. May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. *Amen.*

P. Thou, O God, being turned towards us, wilt enliven us.

R. And thy people will rejoice in thee.

P. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

P. Domine, exaudi
orationem meam.

R. Et clamor meus ad
te veniat.

P. Dominus vobis-
cum.

R. Et cum spiritu tuo.

P. O Lord hear my
prayer.

R. And let my cry
come unto thee.

P. The Lord be with
you.

R. And with thy spirit

The Priest going up to the Altar, says,

Aufer a nobis quæsu-
mus Domine, iniquitates
nostras: ut ad Sancta
Sanctorum, puris merea-
mur mentibus introire.
Per Christum Dominum
nostrum. *Amen.*

Take away from us
our iniquities, we be-
seech thee, O Lord, that
we may be worthy to en-
ter with pure minds into
the Holy of holies. *Thro'.
Amen.*

When come up to the Altar, bowing down, he says,

Oramus te Domine
per merita sanctorum
tuorum, quorum reli-
quiæ hic sunt, et omni-
um sanctorum: ut indul-
gere digneris omnia pec-
cata mea. *Amen.*

We beseech thee O
Lord by the merits of
thy saints, whose relics
are here, and of all the
saints: that thou wouldst
vouchsafe to forgive me
all my sins. *Amen.*

*Here, at solemn Masses, the Priest, (after having
blessed the incense with the following words: May-
est thou be blessed by Him, in whose honour
thou shalt be burnt, and fumed the altar in the
form of a Cross), turns to the book, and reads the
INTROIT; which, being every day different, must
be sought for in its proper place. After which,
Kyrie eleison and Christe eleison are alternately
sung in the choir*

P. Kyrie eleison, R. Kyrie eleison, P. Kyrie
eleison. *Lord, have mercy upon us.*

R. Christe eleison, P. Christe eleison, R. Christe
eleison. *Christ, have mercy upon us.*

P. Kyrie eleison, R. Kyrie eleison, P. Kyrie eleison. *Lord, have mercy upon us.*

GLORIA IN EXCELSIS.

GLORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. *Amen.*

GLORY be to God on high, and on earth, peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world have mercy on us. Who takest away the sins of the world receive our prayers. Who sittest at the right hand of the Father, have mercy on us. For thou only art holy. Thou only art the Lord. Thou only, O Jesus Christ, together with the H. Ghost, art most high in the glory of God the Father. *Amen.*

Turning towards the people, the Priest salutes them, saying,

P. Dominus vobiscum. **P. The Lord be with you.**

R. Et cum spiritu tuo. **R. And with thy spirit.**

 *After the COLLECT (which may be found in its proper place) the following is the second Collect from Candlemas day to Passion Sunday, and from the III. Sunday after Pentecost till Advent, except on Doubles or within Octaves; the third is at the choice of the Priest, and may be found amongst the Occasional Prayers, page*

II. COLLECT. *A cunctis.* Preserve us, O Lord, we beseech thee, from all dangers of body and soul: and by the intercession of glorious and blessed Mary, the ever Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N. and of all the saints, grant us, in thy mercy, health, and peace that all adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion. *Through.*

From Low Sunday inclusively till the Ascension, instead of the foregoing, is said the COLLECT, Concede; with its corresponding Secret and P. Conl. as in the Votive Mass, SALVE, of the B. V. M. page 507.

After the Collect or Collects, the EPISTLE is read. At the end whereof the Assistants answer Deo gratias; then follows the GRADUAL or the TRACT, either of which may be seen in their proper places.

The Prayer, Munda cor meum, before the Gospel.

CLEANSE my heart, and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily attend to thy holy Gospel. *Through Christ our Lord. Amen.*

May the Lord be in my heart, and on my lips, that I may worthily, and in a becoming manner attend to his holy Gospel. *Amen.*

**P. Dominus vobis-
cum.**

R. Et cum spiritu tuo.

**P. Sequentia (vel ini-
tium) sancti Evangelii
secundum, &c.**

**R. Gloria tibi Domi-
ne.**

**P. The Lord be with
you.**

R. And with thy spirit.

**P. The continuation (or
the beginning) of the ho'y
Gospel according to, &c.**

**R. Glory be to thee,
O Lord.**

The Gospel may be seen in its proper place.

At the end of the Gospel, the Assistants answer,

R. Laus tibi, Christe.

**R. Praise be to thee,
O Christ.**

Then they say with the Priest, in a low voice,

*May our sins be blotted out by the words of the
Gospel.*

The NICENE CREED.

CREDO in unum
Deum Patrem omni-
potentem, factorem cœli
et terræ, visibilium om-
nium et invisibilium.

Et in unum Domi-
num Jesum Christum,
Filium Dei unigenitum,
et ex Patre natum ante
omnia sæcula. Deum
de Deo: Lumen de Lu-
mine; Deum verum de
Deo vero; genitum non
factum; consubstantia-
lem Patri, per quem
omnia facta sunt. Qui
propter nos homines, et
propter nostram salutem
descendit de cœlis. Et
incarnatus est de Spiri-
tu Sancto, ex Maria Vir-

I Believe in one God,
the Father Almighty,
Maker of heaven and
earth, and of all things
visible and invisible.

And in one Lord Jesus
Christ, the only begot-
ten Son of God, and
born of the Father be-
fore all ages. God of
God; Light of Light;
true God of true God;
begotten not made; con-
substantial to the Fa-
ther, by whom all things
were made. Who for
us men, and for our sal-
vation, came down from
heaven, and became in-
carnate by the Holy
Ghost of the Virgin

gine: **ET HOMO FACTUS EST*.** Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cælum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. *Amen.*

P. Dominus vobiscum.

R. Et cum spiritu tuo.

Mary: AND WAS MADE MAN.* He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory to judge both the living and the dead, of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. *Amen.*

P. The Lord be with you.

R. And with thy spirit.

* At these words the assistants kneel down to adore God for the ineffable mystery of the incarnation.

*Oremus.**Let us pray.*

Here follows the OFFERTORY, which may be seen in its proper place.

OBLATION of the Host.

Suscipe, sancte Pater, omnipotens æternæ Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. *Amen.*

Accept, O holy Father, almighty and eternal God, this unspotted Host, which I thy unworthy servant offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. *Amen.*

When the Priest puts the Wine and Water into the Chalice, he says,

Deus qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini Mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus sancti Deus; per omnia sæcula sæculorum. *Amen.*

O God, who, in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it: grant that by the mystery of this Water and Wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, *namely, Jesus Christ our Lord thy Son,* who with thee, in the unity of, &c. *Amen.*

(O)BLATION of the CHALICE.

Offerimus tibi, Domine, calicem, salutaris, trām deprecantes clementiam: ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. *Amen.*

We offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency: that it may ascend before thy divine Majesty, as a sweet odour, for our salvation, and for that of the whole world. *Amen.*

When the Priest bows before the Altar, he says,

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo nodie, ut placeat tibi, Domine Deus.

Accept us, O Lord, in the spirit of humility, and contrition of heart: and grant that the sacrifice we offer this day in thy sight, may be pleasing to thee, O Lord God.

When he blesses the Bread and Wine, he says,

Veni, sanctificator, omnipotens æternæ Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for the glory of thy holy name.

Here, in solemn Masses, he blesses the Incense, saying,

Per intercessionem beati Michaelis archangeli stantis a dexteris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. *Amen.*

May the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the Altar of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through, *Amen.*

At incensing the Bread and Wine, he says,

Incensum istud a te	May this Incense
benedictum, ascendat ad	which thou hast blest,
te Domine, et descendat	O Lord ascend to thee,
super nos misericordia	and may thy mercy de-
tua.	scend upon us.

At incensing the Altar, he says, Ps. cxi.

Dirigatur, Domine,	Let my prayer O
oratio mea, sicut incen-	Lord, be directed as in-
sum, in conspectu tuo:	cense in thy sight: the
elevatio manuum mea-	lifting up of my hands,
rum sacrificium vespertinum.	as evening sacrifice. Set
Pone Domine	a watch, O Lord, before
custodiam ori meo, et	my mouth: and a door
ostium circumstantiæ la-	of prudence around my
biis meis: ut non decli-	lips; that my heart in-
net cor meum in verba	cline not to evil words to
malitiæ, ad excusandas	make excuses in sins.
excusationes in peccatis.	

On giving the Censer to the Deacon, he says,

May the Lord enkindle within us the fire of his love, and the flame of everlasting charity.

Washing his Hands, he says, Ps. xxv. 6.

Lavabo inter inno-	I will wash my hands
centes manus meas: et	among the innocent: and
circumdabo altare tuum,	will compass thy altar,
Domine.	O Lord.

Ut audiam vocem lau-	That I may hear the
dis: et enarrem universa	voice of thy praise: and
mirabilia tua.	tell all thy wondrous
	works.

Domine dilexi deco-	I have loved O Lord;
rem domus tuæ, et locum	the beauty of thy house,
habitationis gloriæ tuæ.	and the place where thy
	glory dwalleth.

Ne perdas cura impiis	Take not away my
animum meum; et cum	soul, with the wicked;

C

viris sanguinum vitam
meam.

In quorum manibus
iniquitates sunt: dextera
eorum repleta est mu-
neribus.

Ego autem in inno-
centia mea ingressus
sunt: redime me, et mi-
serere mei.

Pes meus, stetit in di-
recto: in ecclesiis bene-
dicam te Domine.

Gloria Patri, et Filio,
&c.

nor my life with bloody
men.

In whose hands are ini-
quities: their right-hand
is filled with gifts.

But I have walked in
my innocence: redeem
me and have mercy on
me.

My foot hath stood in
the direct way: in the
churches I will bless
thee, O Lord.

Glory be to the Father
&c.

Bowing before the middle of the Altar, he says,

Suscipe sancta Trini-
tas hanc oblationem,
quam tibi offerimus ob
memoriam Passionis, Re-
surrectionis, et Ascensio-
nis Jesu Christi Domini
nostri: et in honorem
beatæ Mariæ semper
Virginis, et beati Joannis
Baptistæ, et sanctorum
Apostolorum Petri et
Pauli, et istorum, et om-
nium Sanctorum: ut illis
proficiat ad honorem,
nobis autem ad salutem:
et illi pro nobis interce-
dere dignentur in cœlis,
quorum memoriam agi-
mus in terris. Per eum-
dem, &c. Amen.

Receive O holy Trini-
ty, this oblation which
we make to thee in me-
mory of the Passion, Re-
surrection, and Ascension
of our Lord Jesus Christ,
and in honour of the
blessed Mary ever a
virgin, of blessed John
Baptist, the holy Apostles
Peter and Paul, and of
all the Saints: that it
may be available to their
honour, and our salva-
tion: and may they
vouchsafe to intercede
for us in heaven, whose
memory we celebrate on
earth. Through the same
Christ our Lord. Amen.

Then turning himself towards the People, he says,

Orate Fratres: ut me-
um ac vestrum sacrifici-
um acceptabile fiat apud
Deum patrem omnipo-
tentem.

Brethren, pray that my
sacrifice and yours may
be acceptable to God the
Father Almighty.

R. Suscipiat Dominus
sacrificium de manibus
tuis ad laudem et glori-
am nominis sui, ad utili-
tatem quoque nostram,
totiusque Ecclesiæ suæ
sanctæ.

R. May the Lord re-
ceive the sacrifice from
thy hands, to the praise
and glory of his name
to our benefit, and to that
of all his holy Church.

After reading the SECRET, which may be seen in its proper place, the second Secret from Candlemas-day, till Passion-Sunday and from the III. Sunday after Pentecost until Advent, (except on Doubles and within Octaves) is the following.

II. SECRET.—Graciously hear us, O God our Saviour; that by virtue of this sacrament, thou mayest defend us from all enemies, of both soul and body: grant us grace in this life, and glory in the next.

From Low-Sunday, exclusively, till the Ascension, instead of the foregoing is said the SECRET,
• May, O Lord, &c, as in the Votive Mass, SALVE, of the B. V. M. p. 508.

P. Per omnia sæcula.
sæculorum. R. Amen.

P. World without end.
R. Amen.

The Preface.

P. Dominus vobiscum.
R. Et cum spiritu tuo.
P. Sursum corda. R.
Habemus ad Dominum.
P. Gratias agamus Do-
mino Deo nostro. R.
Dignum et justum est.

P. The Lord be with
you. R. And with thy
spirit. P. Lift up your
hearts. R. We have lift-
ed them up to the Lord.
P. Let us give thanks to
the Lord our God. R. It
is meet and just.

The PREFACE on Festivals and other Days that have none proper, and in Masses for the Dead.

N. B. This mark* refers to the subsequent part of the proper Prefaces.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. * Per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; Cæli cælorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cæli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

On TRINITY-SUNDAY, and every other Sunday in the Year that has no proper Preface.

* Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es

IT is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God. * Thro' Christ our Lord: by whom the angels praise thy majesty, the dominations adore it, the powers tremble before it, the heavens, the heavenly virtues, and blessed seraphim, with common jubilee glorify it. Together with whom we beseech thee, that we may be admitted to join our humble voices, saying:

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord, Hosanna in the highest.

* Who together with thy only begotten Son and the Holy Ghost, art

Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietas, et in essentia Unitas, et in Majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim: qui non cessant clamare quotidie, una voce dicentes, Sanctus, &c.

one God, and one Lord! not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son, and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise: and cease not daily to cry out with one voice saying, Holy, &c.

From CHRISTMAS-DAY till the Epiphany; on Corpus Christi; and on our Lord's Transfiguration.

N. B. Prefaces thus marked † are concluded in the same manner as this.

*** Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infusit: ut dum visibiliter Deum cognoscimus per hunc in invisibilium amorem rapiamur. † Et ideo cum angelis et archangelis, cum thronis et dominationibus; cumque**

*** Since by the mystery of the Word made flesh, a new ray of thy glory has appeared to the eyes of our souls: that while we behold God visibly, we may be carried by him to the love of things invisible. † And therefore with the angels and archangels, with the**

omni militia celestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, Sanctus, &c.

thrones and dominations; and with all the heavenly host, we sing an everlasting hymn to thy glory saying, Holy, &c.

On the Epiphany and during its Octave.

* Quia cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. † Et ideo, &c.

* Because when thy only begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. † And therefore, &c.

In LENT till Passion-Sunday.

* Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. * Per Christum, &c.

* Who by this bodily fast extinguishest our vices, elevatest our understanding, bestowest on us virtue and its reward. * Thro' &c.

On PASSION and PALM SUNDAYS,

Maundy-Thursday, and Feasts of the Holy Cross.

* Qui salutem humani generis in ligno Crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur. * Per Christum. &c.

* Who hast appointed that the salvation of mankind should be wrought on the wood of the cross: that from whence death came, thence life might arise, and that he who overcame by the tree, might also by the tree be overcome. * Thro', &c.

From HOLY SATURDAY till the Ascension.

Vere dignum et iustum est, sequamur et

IT is truly meet and just, right and avail-

salutare, te quidem Domine omni tempore, sed [in hoc potissimum nocte vel die, vel] in hoc gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideo, &c.

able to salvation, to praise thee, O Lord, at all times, but chiefly on this [night or day, or, at this time] when Christ our Passover was sacrificed for us. For he is the true Lamb who hath taken away the sins of the world. Who by dying has destroyed our death, and by rising again has restored us to life. † And

From ASCENSION-DAY till Whitsun-Eve.

* Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cælum, ut nos divinitatis suæ tribueret esse participes. † Et ideo, &c.

* Through Christ our Lord. Who after his resurrection appeared openly to all his disciples, and in their presence ascended into heaven, to make us partakers of his divine nature. † And therefore, &c.

From WHITSUN-EVE till Trinity-Sunday; and, in Votive Masses of the Holy Ghost.

* Per Christum Dominum nostrum. Qui ascendens super omnes cælos, sedensque ad dexteram tuam, promissum Spiritum sanctum [hodierna die] in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et supernæ virtutes atque angelicæ po-

* Through Christ our Lord. Who ascending above all the heavens, and sitting at thy right hand, didst send down the promised holy Spirit [this day] upon the children of adoption. Wherefore the whole world displays its excess of joy. The heavenly virtues also and all the angels now-

testates, hymnum gloriæ tue concinunt, sine fine dicentes Sanctus, &c. *em, sing in concert an everlasting hymn to thy glory, saying, Holy, &c.*

On FESTIVALS of the B. V. MARY (the Purification excepted.)

* Et te in N.† Beatæ Mariæ semper Virginis colaudare, benedicere, et prædicare. Quæ et unigenitum tuum Sancti Spiritus obumbratione concepit: et Virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. * Per quem, &c.

* That we should praise, bless, and glorify thee on the N.† of the blessed Mary, ever a Virgin. Who by the overshadowing of the Holy Ghost conceived thy only begotten Son: and the glory of her virginity still remaining, brought forth the eternal light of the world, Jesus Christ our Lord. * By whom, &c.

On the FESTIVALS of the APOSTLES.

VERE dignum et justum est, æquum et salutare, te Domine suppliciter exorare, ut gregem tuum Pastor æternæ non deseras, sed per beatos apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. * Et ideo, &c.

IT is truly meet and just, right and available to salvation, humbly to beseech thee that thou O Lord, our eternal Shepherd wouldst not forsake thy flock, but keep it under thy continual protection by thy blessed apostles. That it may be governed by those whom thou hast appointed its vicars and pastors. * And, &c.

† *Here the Name of her several Festivals, as they occur in the course of the Year, should be expressed.*

THE CANON OF THE MASS.

TE igitur. clementissime Pater; per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas, hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N.

et omnibus Orthodoxis, atque Catholicæ et Apostolicæ Fidei Cultoribus.

WE therefore, humbly pray and beseech thee most merciful Father, thro' Jesus Christ thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace; as also to preserve, unite, and govern it throughout the world: together with thy servant N. our pope N. our Bishop, as also all orthodox believers and professors of the catholic and apostolic Faith.

COMMEMORATION OF THE LIVING.

Memento Domine famulorum famularumque tuarum N. et N.

Be mindful O Lord of thy servants, men and women, N. and N.

He prays silently for those he intends to pray for.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemp-

And of all here present, whose Faith and Devotion is known unto thee, for whom we offer. or who offer up to thee this sacrifice of praise for themselves, their families, and friends: for the

tione animarum suarum, pro spe salutis et incolumitatis suæ: tibi que reddunt vota sua æterno Deo, vivo et vero.

COMMUNICANTES, et memoriam venerationis, imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thadæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Spreading his Hands over the Oblation he says,
Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias:

redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

COMMUNICATING with, and honouring in the first place, the memory of the ever glorious Virgin Mary, Mother of our Lord and God Jesus Christ: as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thadeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers grant that we may be always defended by the help of thy protection: Thro' the same Christ our Lord. Amen.

We therefore beseech thee, O Lord, graciously to accept this oblation of our servitude as also of thy whole fa

diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in Electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. — *Amen.*

Quam oblationem tu Deus in omnibus, quesumus benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cælum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis dicens: Accipite et manducate ex hoc omnes, **HOC EST ENIM CORPUS MEUM.**

After pronouncing the Words of Consecration, the Priest kneeling, adores and elevates the sacred Host.

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles

manu; dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine Elect. Through Christ our Lord. *Amen.*

Which oblation do thou, O God, vouchsafe in all respects, to bless, approve, ratify, and accept; that it may be made for us the body and blood of thy most beloved Son Jesus Christ our Lord.

Who the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, Almighty God, his Father; he blessed it, brake it, and gave it to his disciples, saying: Take and eat ye all of this, **FOR THIS IS MY BODY.**

In like manner, after he had supped, taking also this excellent chalice into his holy and vene-

manus suas, item, tibi gratias agens benedixit, deditque discipulis suis dicens: ACCIPITE ET BIBITE EX EO OMNES, HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO multis EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescumque feceritis, in mei memoriam facietis.

able hands, giving ~~that~~ also thanks, he blessed, and gave it to his disciples, saying: TAKE AND DRINK YE ALL OF THIS FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as you do these things, ye shall do them in remembrance of me.

Here also kneeling, he adores and elevates the Chalice.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta ejusdem Christi Filii tui, Domini nostri, tam beatæ passionis, necnon et ab inferis, Resurrectionis, sed et in Cœlos gloriôsæ ascensionis, offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty of thy gifts bestowed upon us, a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

Upon which vouchsafe to look, with a pro-

digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

Supplices te rogamus, omnipotens Deus, jube hæc præferri per manus sancti angeli tui in sublimi altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacro-sanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur. Pereundem Christum Dominum nostrum. *Amen.*

pitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy High Priest Melchisedech offered to thee, a holy sacrifice and unspotted victim.

We most humbly beseech thee, Almighty God, command these things to be carried by the hands of thy holy angels to thy altar on high, in the sight of thy divine Majesty, that as many as shall partake of the most sacred body and blood of thy Son at this altar, may be filled with every heavenly grace and blessing. Thro' the same Christ our Lord. *Amen.*

COMMEMORATION OF THE DEAD.

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo Fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of thy servants N. and N. who are gone before us with the sign of Faith, and rest in the sleep of peace.

Here particular mention is silently made of such of the Dead as are to be prayed for.

Ipsis, Domine, et omnibus in Christo quies-

To these, O Lord, and to all that sleep in Christ

D

centibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur: per eundem Christum Dominum nostrum. *Amen.*

grant, we beseech thee, a place of refreshment, light, and peace: through the same Christ our Lord. *Amen.*

Here striking his Breast, the Priest says

Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum.

Also to us sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcelline, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints: into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona ereas, sanctificas, vivificas, benedixisti, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

By whom, O Lord, thou dost always create, sanctify, ~~and~~ quicken, ~~and~~ bless, and give us all these good things. By him, ~~and~~ with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost all honour and glory

I. Per omnia sæcula
sæculorum. *R. Amen.*

Oremus.

PRæceptis salutaribus
moniti, et divina
institutione formati, au-
demus dicere:

Pater noster, qui es in
cœlis, sanctificetur no-
men tuum: adveniat
regnum tuum: fiat vo-
luntas tua sicut in cœlo,
et in terra: panem nos-
trum quotidianum da
nobis hodie; et dimitte
nobis debita nostra, si-
cut et nos dimittimus
debitoribus nostris: et ne
nos inducas in tentatio-
nem: *R. Sed libera nos
a malo. P. Amen.*

Libera nos, quæsumus,
Domine, ab omnibus
malis, præteritis, præ-
sents et futuris; et in-
tercedente beata et glo-
riosa semper Virgine Dei
Genitrice Maria, cum
beatis apostolis tuis Petro
et Paulo, atque Andrea,
et omnibus sanctis, da
propitius pacem in die-
bus nostris: ut ope mi-
sericordiæ tuæ adjuti, et
a peccato simus semper
liberi, et ab omni per-
turbatione securi. *Per*

P. For ever and ever.
R. Amen.

Let us pray.

BEing instructed by
thy saving precepts,
and following thy divine
directions, we presume
to say:

Our Father, who art
in heaven, hallowed be
thy name: thy kingdom
come: thy will be done
on earth, as it is in hea-
ven: give us this day our
daily bread; and forgive
us our trespasses, as we
forgive them that trespass
against us. And lead us
not into temptation:
*R. But deliver us from
evil. P. Amen.*

Deliver us, we beseech
thee, O Lord, from all
evils, past, present, and to
come; and by the in-
tercession of the blessed
and ever glorious Virgin
Mary Mother of God,
and of the holy apostles
Peter and Paul, and of
Andrew, and of all the
saints, mercifully grant
peace in our days: that
thro' the assistance of thy
mercy, we may be al-
ways free from sin, and
secure from all disturb-

eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus.

P. Per omnia sæcula sæculorum. R. Amen.

P. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

ance. Through the same Jesus Christ, thy Son our Lord, who with thee and the Holy Ghost liveth and reigneth, Go I.

P. World without end. R. Amen.

P. May the peace of the Lord be always with you.

R. And with thy spirit.

Breaking the Host, he puts a Particle thereof into the Chalice saying, May this mixture, and consecration of the body and blood of our Lord Jesus Christ, be to us that receive it effectual to eternal life. Amen.

Then bowing and striking his Breast, he says :

Agnus Dei, qui tollis peccata mundi,
* miserere nobis,
* miserere nobis,
* dona nobis pacem.

Lamb of God, who takest away the sins of the world, * have mercy upon us, * have mercy upon us, * give us peace.

*In Masses for the DEAD he says twice, Give them rest ; and lastly, * Give them eternal rest.*

The following Prayer is then also omitted.

Domine Jesu Christe, qui dixisti apostolis tuis, pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiæ tuæ ; eamque secundum voluntatem tuam pacificare et coadunare digne-

Lord Jesus Christ, who saidst to thy apostles, I leave you peace, I give you my peace, regard not my sins, but the faith of thy church ; and grant her that peace and unity which is agreeable to thy will : who livest

ris qui vivis et regnas and reignest for ever and
Deus, per omnia sæcula ever. *Amen.*
sæculorum. *Amen.*

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti, libera me per hoc sacro-sanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis, semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. *Amen.*

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. *Amen.*

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, hast by thy death, thro' the co-operation of the Ho'y Ghost, given life to the world, deliver me by this thy most sacred body and blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee: who livest and reignest with God the Father, &c. *Amen.*

Let not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation, but thro' thy mercy, may it be a safeguard and remedy, both to soul and body; who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. *Amen.*

Taking the Host in his Hands, he says,

Panem coelestem accipiam. I will take the bread of

cipiam, et nomen Domini invocabo.

heaven, and call upon the name of our Lord.

Striking his Breast, with Humility and Devotion, he says thrice,

Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Receiving reverently both Parts of the Host, he says,

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. *Amen.*

May the body of our Lord Jesus Christ preserve my soul to life everlasting. *Amen.*

Taking the Chalice, he says,

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make the Lord for all he has given to me? I will take the Chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies

Receiving the blood of our Saviour, he says,

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. *Amen.*

The blood of our Lord Jesus Christ preserve my soul to everlasting life. *Amen.*

Taking the first Ablution, he says,

Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali, fiat nobis re-

Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind, that

medium sempiternum.

of a temporal gift it may become to us an eternal remedy.

Taking the second Ablution, he says,

Corpus tuum Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis; et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. *Amen.*

May thy body, O Lord, which I have received, and thy blood which I have drank, cleave to my bowels; and grant, that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who livest and reignest, &c.

Then he returns to the Book, and reads the COMMUNION, which may be seen in its proper place.

Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

From Candlemas-day till Passion Sunday, and from the III. Sunday after Pentecost until Advent, (except on Doubles and within Octaves) after the proper POSTCOMMUNION, the following is the

II. POSTCOM. (*Mundet.*) May the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N. and of all the saints, free us from all sin, and deliver us from all adversity.

*From Low Sunday, exclusively, till the Ascension, instead of the foregoing, is said the P. COMM. * Sump-tis, &c. as in the Votive Mass SALVE for the B. V. M. p. 509.*

After the Postcommunion, is added the following

PRAYER. (*Et famulos.*)

DEFEND also, O Lord, from all adversity, thy servant N. our Pope, N. our Bishop,

together with the people committed to his care: grant peace in our days, and banish all wickedness from thy Church: thro', &c.

Dominus vobiscum.	The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
Ite missa est (vel) Benedicamus Domino.	Go, you are dismissed, (or) let us bless the Lord.
R. Deo gratias.	R. Thanks be to God.

In Masses for the Dead.

P. Requiescant in pace.	P. May they rest in
R. Amen.	peace. R. Amen.

Bowing before the Altar, the Priest says

Placeat tibi sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus pro quibus illud obtuli, sit te miserante, propitiabile. Per Christum Dominum nostrum. Amen.	Let the performance of my homage be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, tho' unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and thro' thy mercy be a propitiation for me, and all those for whom it has been offered. Thro'
---	--

Turning himself towards the People, he gives them his Blessing, saying,

May Almighty God, the Father, Son, and Holy Ghost, bless you. Amen.

P. Dominus vobiscum.	P. Our Lord be with
R. Et cum spiritu tuo.	you. R. And with thy
P. Initium sancti Evange-	spirit. P. The beginning

lii, secundum Joannem.
R. Gloria tibi, Domine.

IN principio erat Verbum, et Verbum erat apud Deum: et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios

of the Gospel according to St. John. R. Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made; in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave

Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt: Et VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gratias.

power to be made the sons of God: to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God: And THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R. Thanks be to God.
